hunts by chasing the bear into a trap set with spring bows. This custom also applied to fishing and in Kondō Juzo's *Sō Ezochi Go Yōgai no gi ni tsuki Kokoro e Sōrō Omomuki Moshiage Sōrō Kakitsuki* [*SECG*] [An Investigation of the Strategic Importance of the Ezo Area as a Frontier] he refers to salmon fishing in Ishikari as follows, "During the winter the Ezo make fishing nets with their hands, organize a band and fish in rivers and at the shore."[25] The Pannakuro area along the Ishikari River was the common fishing ground for the upper river or Yūbari Ainu and the lower river or Yaushipa Ainu.[26]

This mutual aid was seen in distribution and utilization as well as production. In the *Tokachi Shū Ryakusetsu* [Outline of the Tokachi Region] it says, "A country was like a district, a district like a village, a family . . . therefore in hunting and fishing they cooperated and they distributed to those unable to work." In the *Watarishima Hikki* [Watarishima notebook]:

There was no borrowing and lending. For shelter, they built their own houses, cutting down available trees and grasses and the whole village rendered aid. For clothes, they stripped trees of bark, weaving them into bark cloth which they wore. Food they obtained by themselves. It has been said that there are no Ezo who die of starvation but if any do the wealthy and poor perish together after the rich have exhausted their resources in supporting the poor. In daily life not even a glass of wine is enjoyed alone. They dined together and shared what they had to eat with everyone at the table. When there was very little food it was given to the old or to the children. For the old and feeble or those seriously ill who had no one to look after them food was carried to them at each meal. Whenever there was successful catch in the hunt or from fishing all friends and relatives were invited for a treat as we do.

From the *Ezo Miyage*[27] [Souvenirs of Ezo]:

A surplus of food was always shared with others, no matter how small the amount. Women, when gathering for a smoke share the pipe with three to four persons. After one took a puff it was passed on to the next. When wine was drunk it was shared with all those present.

According to Shiikutoyotarek of Yūrabu every one of the villages went out to fish during the salmon season and distributed their catch among all and when someone killed a bear he would summon his village folk from a long distance around and they, meeting him and presenting him with homemade millet cakes, would be given a share of the meat. The meat to be distributed was cooked and the people went to the home of the hunter with receptacles for their share. However, the portion of meat given might differ according to the

[25] *Kondō Seisai Zenshū* (Complete works of Kondō Morishige), 1: 36.

[26] Nagata Hōsei, *Hokkaidō Ezogo Chimei Kai* (An analysis of Hokkaidō Ezo place names), 75, and Takakura Shinichirō, Nototorio danwa Kikigaki (Transcript of talks with Nototorio), *Hokkaidō Shakai Jigyō*, No. 37.

[27] Hizuka Kisei, *Ezo Fūzoku Isan* (Collection of Ezo customs) 1: chap. 8.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

Weights and burdens are carried entirely by women and they carry them either on the head, if the load be not too heavy, or on the back by means of a *Thiaske Tarra*, or simply *Tarra*, a long ribbon-like band tied round the bundle, leaving a loop which goes over the forehead, thus dividing the weight between the shoulders and the forehead. When carrying a weight with the *Tarra* the woman stoops, and the greater the weight the lower the head has to be. The strain on the forehead and muscles of the neck is greatly modified by bending the body more or less; the weight increasing on the shoulders in proportion as the pull decreases from the forehead. The advantage of this contrivance is that it leaves both hands free. Very heavy loads can be carried by average women with this simple contrivance, and its common use may account for the strong and well-developed necks noticeable among them, but not among the men. Children are carried on the back of other children by means of a modified *Tarra* that has a stick about twenty inches long, the two ends of which are fastened to the two ends of the band. The child carried sits comfortably on this stick while the centre part of the *Tarra* rests on the head of the child-carrier. This centre part is generally lined with a piece of skin or cloth, and ornamented with a few simple Ainu designs. A weight which cannot be lifted with both hands is easily borne for a long distance by the aid of the *Tarra;* and I should think that with it a strong woman could carry on her back a load, say, of from eighty to ninety pounds. It is difficult to institute comparative tests of strength, as constant practice, without counting "knack," often enables a person to perform feats which baffle a much stronger man. Taken altogether, the Ainu strength is relative to their height; but they are somewhat below the average Caucasian races both in endurance, and yet more in speed and muscular power.

THE THIASKE-TARRA, FOR CARRYING CHILDREN.

When actively employed, the Ainu can abstain from food for fourteen or sixteen hours; when quiescent for about twenty. They can go without drink (when it is not alcoholic) for ten or twelve hours without feeling inconvenience. A pebble is often sucked, or a straw is chewed when fluid is not obtainable,

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

thus causing a flow of saliva, which to a certain extent quenches their thirst. However, the reason given by the Ainu is not this. According to them, certain stones and some kinds of grass contain a great amount of water.

More interesting to me than their physical characteristics were their movements and attitudes, which I was able to study and note correctly without their observation. For instance when Ainu try to move some heavy object they pull it towards them. Thus, when they drag their "dug-outs" and canoes on shore, and again when they launch them, they never push from them, but always pull towards them. If an Ainu has to break a stick planted in the ground he does it by pulling it; whereas a Japanese will push it. Again, in pulling a rope the Ainu pull; the Japanese push by placing the rope over one shoulder and walking in the direction wanted. In a crowd where a Japanese would push his way through by extending his arms and thus separating people, the Ainu seizes a man on each side, pulling one to the right and the other to the left till space for him to pass is made.

As muscles are only strengthened by exercise, it is not astonishing that we never find well-developed arms among the hairy people, who so seldom make vigorous use of them. Children are as fond of climbing trees as the average English boy; and sometimes this is done in our way, by putting the legs and arms round the trunk and gradually "swarming" up; but with trees of a small diameter the ways of monkeys are adopted. The arms are stretched, and one hand is placed on each side of the tree. Both feet are then pushed against the trunk, keeping the leg slightly bent, but stiff. One hand goes rapidly over the other, one foot above the other, and so on; and the more rapid the movement the easier the climb, if care be taken to plant the feet firmly so as not to slip. Ainu boys are dexterous at this; but I have never seen full-grown men attempt it, though I am sure they could if they chose. Elderly people are very sedate in Ainuland, and violent movements are generally avoided.

Where the Ainu are indeed great is at making grimaces. The Ainu resemble monkeys in many ways, but in this special accomplishment they beat monkeys hollow. It would take volumes to describe all the different grimaces which I saw them